

Franciscan Herald and Forum

Turn the
ear of your
heart to the
voice of the
Son of God,
and obey it. ❧

St. Francis of Assisi

Franciscan Herald and Forum

Official Organ of the Third Order of St. Francis in North America.

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COVER TEXT: The ears of our heart have a peculiar habit of becoming psychologically deaf. Though the voice of the Son of God calls to us by his grace, we hear not his voice. St. Francis wants us to be aware of this, for when we hear not the voice—even though hearing we hear not—we have not surrendered ourselves completely to the Son of God. The Good Shepherd calls, but we his sheep hear him not. "I know mine and mine know me." * * Nor does it take deep study and learned books to be able to listen to his voice. Bernadette wanted our Blessed Lady to write her message down. "What I have to tell you," said Mary, "you will not have to write on paper." It must penetrate the heart and haunt the mind. It must become flesh and blood.

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NEWS-LETTER

Executive Board Meets

A meeting of the Executive Board of the Third Order was scheduled for January 29 at St. Bonaventure University, St. Bonaventure, New York. Besides regular business the Board initiated the work preparation for the *Third Order Youth Congress* to be held at St. Bonaventure University in mid August.

St. Bonaventure University has been chosen as the site of this congress since it is the centenary year of the university's founding. This Franciscan University also has adequate facilities for our youth congress. The university is administered by the Holy Name O.F.M. Province with headquarters in New York City.

All youth fraternities are asked to plan at this early date to have delegates present at this congress. It is certainly wise to determine how funds can be raised to take care of the delegates or at least to assist them with some financial aid. A fraternity may have as many delegates as it chooses.

College Tertiaries—Milwaukee Meeting

All college tertiaries are invited to the special annual regional meeting to be held at Alverno College in Milwaukee. The dates are March 29, 30. Please plan arrival for Friday night, March 28. Departure will be possible at noon on Sunday.

Alverno College is under the direction of the School Sisters of St. Francis, whose motherhouse is in Milwaukee. The theme of this meeting will be *Franciscan Reverence*. There will also be a discussion of Leadership and practical problems of college fraternities.

For detailed information kindly contact Fr. Albert Nimeth O.F.M., 34 W. 51st St., Chicago 9, Illinois. Your suggestions are welcome.

Our Television Offering

The Hour of St. Francis is preparing one series of television programs. Its actual success depends on you and your fraternity. You are to help provide the necessary funds for the production of this television series.

One of the main resolutions of the Boston Quinquennial Congress endorsed this new undertaking of the Hour of St. Francis. It also stated that *March* should be designated "Hour of St. Francis Month" and that each fraternity take up a special collection during the month for the proposed television program.

Archbishop Richard J. Cushing, D.D., L.L.D., Episcopal Protector of the Third Order, commissioned the delegates at the Boston Congress to work for this television program. He literally challenged all the tertiaries to be truly apostolic and bring St. Francis' message to the eyes and ears of the television world.

All the Very Reverend Provincials of the four Franciscan Families at the Boston Congress were equally enthusiastic about this television series. They all agreed to contribute a definite sum of money for this purpose.

The will of our superiors has clearly been expressed. Hence tertiaries must not fail to meet this challenge and comply with this command. You will have the opportunity to do just this during your March fraternity meeting.

The Reverend Directors, the Venerable Moderators, and the officers of every fraternity are requested to see that their tertiaries have ample opportunity to make their contribution to this television program. The proceeds are to be sent to your respective Father Commissary, who in turn will forward the offerings to the treasurer in Cincinnati.

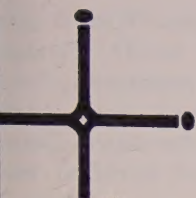
The Apostles of the Holy Spirit

All tertiaries are naturally interested in converts to the Church. One excellent means of bringing them into the Church is through the organization known as the Apostles of the Holy Spirit. This apostolic work was inaugurated by a tertiary of St. John the Baptist Tertiary Province, Mr. George Schulhoff and his zealous wife.

It is a lay organization devoted to seeking and helping prospective converts into the Church and to helping Catholics realize that the grace necessary for conversion is a gift of the Holy Spirit. There are no dues, no compulsory meetings, but there are three types of membership—active, sponsoring and praying.

Active members are those who do their best to cooperate with God's grace to help prospective converts, recent converts and fallen-away Catholics to know and love God's church.

Praying members are those who say one "Our Father," one "Hail Mary," and one "Glory" each day for the conversion of one specific prospective convert in the Apostles of the Holy Spirit files.



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APPLYING CHRISTIANITY IN THE SPIRIT OF ST. FRANCIS

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100 Years Ago Lourdes-Francis-Bernadette

A HUNDRED YEARS AGO there was hardly a public official in France who would openly admit that the Blessed Mother had appeared to Bernadette Soubirous. Typical of the mentality was a Lourdes' policeman's remark as Bernadette went to the grotto: "Are they really trying to make us believe such superstitious nonsense in the 19th century?"

Almost fifty years later the late Dr. Alexis Carrel asserted before a board of French doctors that a patient of his had been cured of tuberculosis at Lourdes. There was a short silence. Snorted a professor: "It is useless to insist, sir, that with such views as these you can never be received as a member of our faculty." "In that case," replied Dr. Carrel, "I must go elsewhere! He went to America and will be remembered for his work with Col. Charles A. Lindberg on the mechanical heart and for his *Man, The Unknown*.

A hundred years after Our Lady appeared more than two million people a year visit Lourdes. Of these, forty to fifty thousand are suffering from some serious malady.

Today the miracles at Lourdes are incontestable.

The deeper mystery of Lourdes has more to say to us than miracles. In the melee over the miracles, the little girl to whom the Blessed Mother appeared and the message she gave the world has still not penetrated unbelievers—nor is it even palatable to believers! That message is *Penance*.



Saint Bernadette as she looked in 1866, eight years after the apparitions.

The Message of Lourdes

Monsignor Francis Trochu, author of *Saint Bernadette Soubirous* (Pantheon, New York, 1958, \$4.95) relates the eighth apparition on Wednesday, February 24, 1858:

"She had knelt down a little way from the arch. Those who accompanied her there saw her grow sad again. What was the Lady speaking to her about? In view of what was to follow, we must conclude that she unfolded before the eyes of her pure little confidante the hideous picture of the sins of mankind and the urgency of expiation.

"With tears in her eyes Bernadette stood up again, clasping her rosary in her hands and seeming to want to address the crowd. In fact, the people nearest her could hear her voice coming from the

depths of her ecstasy. With a gasp she repeated the word: 'Penance . . . penance . . . penance!'

"The word spread from mouth to mouth through the crowd. Bernadette had delivered her first message."

Penance was also the first message of the good tidings of the gospel. Good tidings? Yes, for only through a conversion of mind and heart, whereby one's whole life is corrected and directed toward God, is it possible for man to share in the redemption of Christ and to allow the redemptive work to become effective in his life.

How right was St. Augustine when he described "the love of self even to the contempt of God" as the root of the earthly city, the world without God. This love of self even to the contempt of God has two unmistakable signs by which it betrays itself: greed for this world's goods and an equal greed for power and honor; and to these all the evils of a purely temporal and earthly "city" can be traced.

The Blessed Mother's message to Bernadette was to make men aware again of the means out of "the city of man." In an unwholesome perversion man has become the enemy of God through his desire to glorify himself. Much as he has suffered in consequence under the "works of the flesh," the fruits of his own error, he can never "convert" himself to his original state.

God has therefore in his boundless mercy sent his only Son that he might raise mankind from its misery and restore it to the kingdom of God, unto the glory of his Father. This "Conversion" Christ has accomplished for all in his saving Passion and Death, that in him we might be turned once more to God.

and render him love and obedience: thus the Christ should suffer and could rise again from the dead on the third day; and repentance and mission of sins should be preached in his name to all the nations" (Lk. 9, 46-47).

He therefore began his work with the summons: "The time is fulfilled, the kingdom of God is at hand. Repent and believe in the Gospel" (Lk. 9, 15). "To repent," to do penance, to change mind and heart, has since been the inescapable requirement for man to enter the kingdom of God.

Exemptions

And no one will be exempt from this crushing repentance that kills the self-owning. Not even Bernadette, whom the Blessed Mother appeared. Her life was to be one that could crush out all vestige of Bernadette—and leave place for Christ fully. It is difficult for us to realize that for twenty-one years Bernadette at Lourdes, climbed to her sainthood, not merely by the fact that the Lady appeared to her, but by the most crushing annihilation of all self. We wonder why the Beautiful Lady of her visions would subject this little innocent confidante to such treatment. And from the Lady's lips comes the answer she gave to Bernadette: "I do not promise to make you happy in this world, but in the next." "Go kiss the ground in penance for sinners," the Lady commanded. Such was her life—a life of humility and penance.

"She promised to make you happy in the next world?" Bernadette was asked. "Yes." "So you are sure of going to Heaven?" "No, no, no." What! Not after the Blessed Virgin's promise?" "Oh, but that makes a difference. Only if I am good."

"But didn't she tell you what you ought to do to go to Heaven?" "No, monsieur. We knew that quite well before." "It is odd," said the same visitor later, "that the Blessed Virgin asked you to do all those penitential acts. It's not reasonable." She answered with her eyes cast down, and in a quiet voice of the most deep conviction: "For the conversion of sinners."

When Bernadette joined the Sisters of Nevers, everyone seemed bound to keep her humble, even when it was almost pitifully obvious that she was "nothing" in her own eyes. When she had pronounced her first vows and tasks were assigned before the bishop, the Superior General was asked: "What are you going to do with Sister Marie-Bernard (Bernadette)?" The Mother replied: "This child is good for nothing." The Bishop was gazing down at the humble nun kneeling at his feet. Then of his own accord and by a sort of inspiration he ordered her: "I assign you to the post of praying." "So you are good for nothing," continued the Bishop. "Mother General is right," replied Sister Marie-Bernard. "It is quite true."

"What do you do with a broom?" she asked almost grimly of a nun who had been staring at her. "Why—sweep with it . . ." "And then?" "Put it back in its place." "Yes. And so for me. Our Lady used me. They have put me in my corner. I am happy there, and stop there . . ."

Sickness dogged her constantly. Misunderstandings by her superiors tortured her mentally. Darkness descended over her soul with regard to her salvation. Bone cancer racked her little body; asthma suffocated her. She clung to her rosary and

the memory of the beautiful Lady—her mother. "At night when you retire to rest," she recommended to a companion, "take your beads and go off to sleep while saying them; do the same as little children who fall asleep saying: 'Mama, Mama . . .'"

Nor could the miraculous waters of the spring be intended for her. "The spring is not for me . . . not for me."



Statue of St. Paschal Baylon, Franciscan patron of Eucharistic congresses and processions which will occupy place over altar of Franciscan Chapel in Lourdes.

St. Francis and St. Bernadette

"There was an affinity of soul between Bernadette and St. Francis of Assisi," writes Monsignor Trochu "and so the little Lourdes girl had an affectionate devotion to the Poorerello. What attracted her above all was 'his great love of suffering and of Jesus crucified.' As the Constitutions of Saint-Gildard did not allow one to join the Third Order of St. Francis, she had herself affiliated to the Franciscan Confraternity of the Cord. This she received in the infirmary on December 8, 1878, from the hands of a Capuchin who had come to Nevers to preach a Retreat.

We have no space to point out incident after incident in her life indicative of the statement above that there was "an affinity of soul between Bernadette and St. Francis of Assisi."

The one word "Penance" is indicative enough. And it has been perpetuated in "The Third Order of Penance."

The message of Penance uttered as Our Lord's first message, re-echoed as Our Lady's first message to Bernadette and re-lived down the centuries in the Franciscan order is the essential message that Our Lady gives us through Bernadette in this centenary year.

If the "love of self even to the contempt of God" has produced the earthly city which now recognizes only science and technology as the supreme achievements of the human race (instruments of greed and power), it is the "love of God even to the contempt of self" that creates the City of God for which we are all striving. This love for God which will eventually crush all selfishness is the central mystery of the whole earthly life and work of Christ.

As the love of self even to the contempt of God manifests itself primarily and most clearly in the contempt for possessions and for power, so is the love of God even to contempt of self visible in Christ most clearly in his poverty and humility: Christ Jesus . . . though he was by nature God, did not consider being equal to God a thing to be clung to but emptied himself, taking the form of a slave and being made obedient unto men. And appearing in the form of man, he humbled himself, becoming obedient to death, even to death on a cross. Therefore God also has exalted him and bestowed upon him the name that is above every name, so that at the name of Jesus every knee should bend of those in Heaven, on earth and under the earth, and every tongue should confess that the Lord Jesus Christ is the glory of God the Father" (Phil. 2, 6-11).

These words of St. Paul reveal at the "Kenosis," the emptying, our Savior, is the means of glorifying the Father, the way to the Kingdom of God, in which all through Christ and in his Name acknowledge the glory of the Father. Our duty, as men redeemed by Christ and possessed of his grace, is indicated in the previous words of the Apostle: "Have this mind in us, which was also in Christ Jesus" (Phil. 2, 5). The gospel "Metanoia," "do penance," in a complete change of outlook, thus means essentially that the citizen of the Kingdom of God must put on "the mind of Christ" (I Cor. 2, 16) and "be conformed to the image" of Christ (Rom. 8, 29); or, as St. Peter says: "As obedient children, do not conform to the lusts of former days when you were ignorant; but as

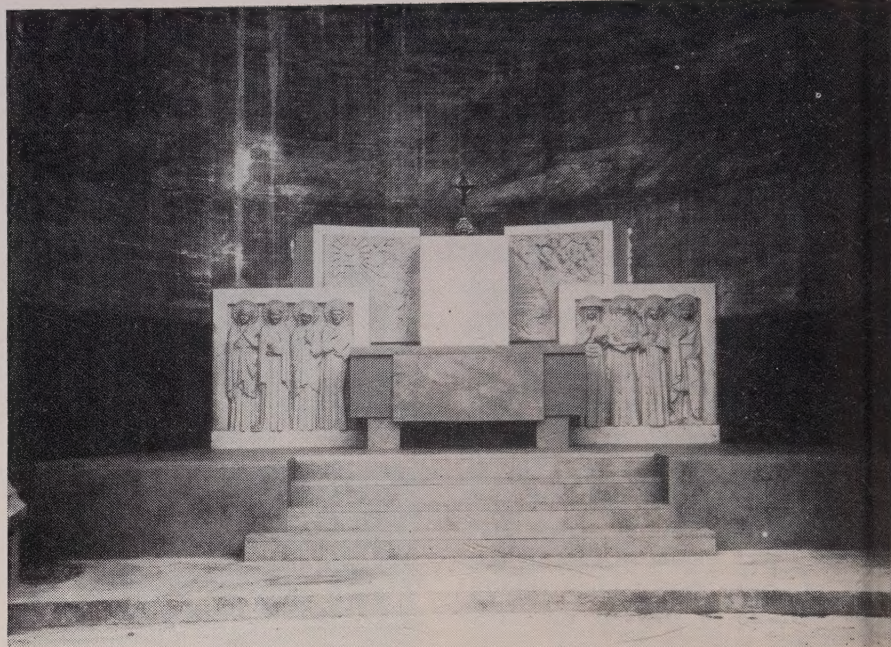


Saints Elizabeth, Anthony, Clare and Francis to left of altar of Franciscan Chapel at Lourdes.

the One who called you is holy, be you also holy in all your behavior" (I. Pet. 1, 14-15). The more therefore the redeemed man shares in and imitates the emptying, the poverty of Christ, the more does holiness, the love of God, fill his heart, that he may return love for love. "For you know the graciousness of our Lord Jesus Christ—how, being rich, he became poor for your sakes, that by his poverty you might become rich" (II Cor. 8, 9).

These words find flesh and blood object lessons in the lives of St. Francis of Assisi and St. Bernadette Soubirous. What the complete self-emptying meant to them is written in their lives for all to read. It is a painful road—one from which the gracious Lady of Bernadette's visions did not exempt her, nor was St. Francis allowed to bear the marks of Christ's passion and death in his hands and feet and side without pain.

Bernadette was "good for nothing"; a nobody. St. Francis was the poor little fellow—the Poverello. His company he described as "new



Actual altar and life sized carvings of Franciscan saints on each side of altar partially completed Franciscan Chapel at Lourdes.

and a humble people content to have Christ only." Nothing was to be "owned"—most of all one's own will. A "proprietor" was one who owned things—spiritual or material—as though they belonged to the individual and not to God. This is the complete self-emptying. This is true Penance. Conversion. What Our Lady demanded of Bernadette. What Our Lord demanded of all his followers. What Francis re-iterated for his Franciscans.

Franciscan Shrine at Lourdes

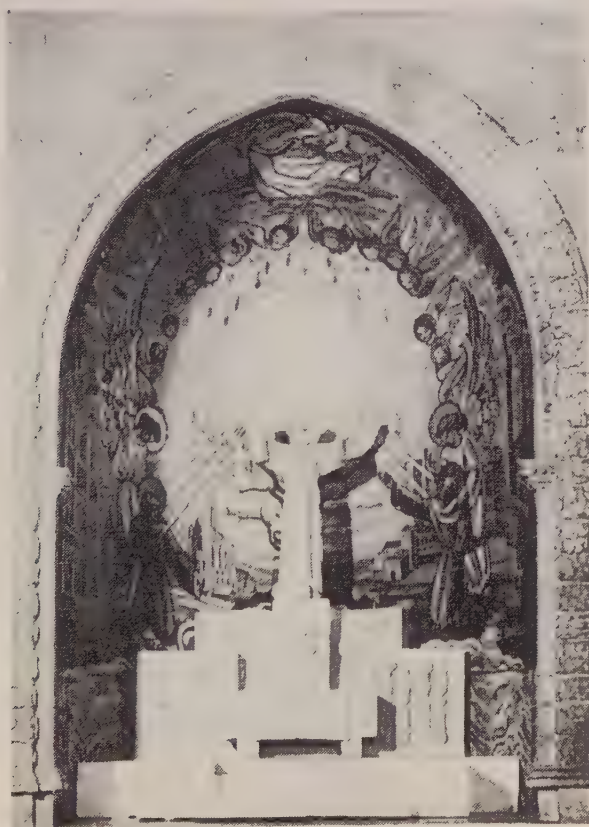
As if to cement the "affinity of soul" between St. Francis of Assisi and St. Bernadette Soubirous, the Franciscan tertiaries of France are completing a beautiful open Franciscan shrine built under the third arch on the left side of the immense Rosary Esplanade leading up to the Lourdes basilica. Under the second arch, adjoining the Franciscan

shrine, is the companion shrine to St. Bernadette.

The altar of the chapel, dedicated to St. Paschal Baylon, patron of the Eucharistic congresses and processions, is built up against the back wall of the archway. On the left side of the altar are life size stone carvings of St. Elizabeth, St. Anthony, St. Clare and St. Francis (left to right). On the right side are St. Bonaventure, St. Laurence of Brindisi, St. Colette and St. Louis IX. Above the altar is a full sized statue of St. Paschal Baylon; the huge half-circular wall behind the altar and the ceiling over the altar (the front of the archway is open) are to be covered with a beautiful mosaic depicting the pressing Franciscan Marian tradition and contribution to Marian theology. The mosaic immediately above the statue of St. Paschal Baylon depicts the Eucharist, encircled by

yn of thorns; from the Eucharist
ate rays of light to the kneeling
re of the Ven. John Duns Scotus
he left, the champion of Mary's
maculate Conception. (The words
used to Bernadette in the local
his were: "Que soi l'immaculado
ncepciou—I am the Immaculate
ception.") To the right, the
from the Eucharist penetrate
kneeling figure of St. Bernardin
Siena, Marian doctor and cham-
n of the doctrine of the Univer-
Mediatorship of Mary, Media-
of All Graces.

The whole chapel is wonderfully
conceived and the work is being
carried forward by the impetus of
the Very Rev. Sylvain de la Celle
O.F.M., ex-minister provincial of
the Aquitaine province. The en-
tire project, however, is the joint
effort of all the tertiaries of France.
Father Sylvain is now calling upon
the tertiaries of the world to assist
him in finishing the task. The sum
of \$8,500 is still needed. The fin-
ished Franciscan shrine will be
seen by more than two million peo-
ple each year. It has tremendous



Scale model of Franciscan Shrine now being built in
archway of Rosary Esplanade at Lourdes.

possibilities of widening the scope of the Franciscan message which this shrine is essentially.

Let us all make a pilgrimage to Lourdes in spirit. And in the depths of our spirit let us listen, to the Blessed Mother's message of Penance and reflect on how this message was carried out in the life of the little peasant girl, Bernadette Soubirous. What straightening and soul-crushing treatment the gentle and beautiful Lady allowed her little confidante to endure. Yet, that was her own life also 2,000 years before. It was her Son's life too. And it will be the life of every Christian determined to live a life

of perfection.

In spirit let us kneel before the Franciscan shrine after visiting the Grotto of Mary. And from our tradition and forebearers in the Order let us draw new determination and inspiration!

Published by Franciscan Herald Press this month: "Our Lady at Lourdes 100 Years Ago" by Marion A. Habig O.F.M. (15 cents), a beautiful pamphlet, giving a complete summary of the apparitions of Our Lady and the story of Lourdes. "Novena in Honor of Our Lady of Lourdes" (10 cents) which was written especially for this centenary year.



The Franciscan Chapel will be built in the third archway of the Rosary Esplanade on the left side. The second archway contains the Chapel of St. Bernadette. The river Gave is in foreground with hospitals to the left; Mary's Grotto is to right of Church

GUIDELINES TO GOD

by ALBERT NIMETH O.F.M.

If you insulted a general in the field of battle or the president of the United States, the insult would be considered more serious than if you insulted the corner storekeeper next to you. What makes the difference? The dignity of the person.

How much more serious is an insult against God! God is our Creator. We are totally dependent upon Him for everything that we are and everything that we have. Sin is therefore a serious thing. When we think of the immense dignity, the unbounded power, the infinite perfection of God, we get some idea that sin is no joke. We are standing in the palm of Almighty God's hands and, puny creatures that we are, we dare to stretch ourselves to our proudest length and make our fist in the face of God. If God chose, he could close that fist and crush us. He would have every right to do so. As creatures we have no rights in the sight of God.

Now, if we are to avoid violating God's law in a serious manner, we must guard against the attitude that expresses itself thus: "Oh, it's *only* venial sin." If we become careless about deliberate venial sins, little by little we become careless about serious sins. These venial sins are like ter-

mites eating away at the foundation of our spiritual life. They wear down our resistance; they tend to weaken our will power. Gradually the stage is set and the collapse into serious sin is inevitable. Recall that Judas became careless in handling the little money belonging to the company of Apostles. This carelessness proved fatal.

To guard against carelessness we have to avoid occasions of sin, that is, any person, place or thing that is liable to lead us into sin. No one can possibly avoid sin if he puts himself in a situation that will lead him into sin. If we want to avoid catching a cold, we stay out of the draft. If we do not want to get burned, we do not play with fire. Too many people are like a silly moth that flits around the flame until it loses its life.

You have heard the story of the man who wanted to hire a chauffeur. Several men applied and were put to a test. Each was asked how close he could come to the edge of the cliff without going over. One said, "a yard." Another, "a foot." The third man said, "I would stay a mile away." He got the job. If we want to avoid serious sin, that ought to be our attitude toward any person, place or thing liable to lead us into sin.—Stay a mile away!

Leisure

by Richer-M. Beaubien O.F.M.
translated by Ella-Marie Cooper, Tertiary

Parents, says Fr. Richer, should use the leisure hours to watch their children and help them build true character. The **timid child** will allow himself to be dominated; without help, his entire life will be affected. The **jealous child**, for fear of failure, will refuse to cooperate in games in which he may be beaten. The **proud child** looks down on losers, nor will he acknowledge their skills. The **boaster** and **show-off**, the **know-it-all** is better than everyone else even when he is awkward, clumsy and inferior. The **quarrelsome child**, has no social sense and no concept of cooperating by joining in the teamwork required for recreation. The **pouter** withdraws from a game because he does not know how to lose. These are things parents must understand if they want to guide character and will power in their children. These only manifest themselves during recreation. There should be no better pastime than participating in children's amusements and in profiting by them to build character.

THE EDITOR.

A. DANGEROUS LEISURE

The attitude to take towards dangerous leisure

Replies to current objections

Definition of the "occasion of sin."

A word of explanation on the principal dangerous amusements:

1. The dance
2. The movie
3. Novels, magazines, the comics
4. Liquor
5. Petting
6. Dating
7. Beaches
8. Games of chance.

A. Dangerous Leisure

5. *Can you name some dangerous amusements?*

The Third Order Rule has touched on the most dangerous when it refers to dancing, the movies, the novel, liquor—without omitting petting—the beach, and games of chance. Note that "dangerous" does not necessarily means "bad," although one always rues having played with danger without a serious reason.

6. *What should be my attitude toward "dangerous" Leisure?*

Before considering the danger lurking in each of these forms of diversion, let us face up to what should be the Catholic's attitude toward them.

When a person is a Catholic, and

still more a tertiary, he has no right to expose himself to the least occasion of sin. The Holy Spirit warns us, "who loves danger shall perish there" (Eccles. 3, 27). Let us not be presumptuous, and let us not deem ourselves stronger than others. "There where you cry, 'Enough,' says St. Augustine, "you have already made shipwreck."

No vain pretexts

Let us not be deceived by false friends or by vain pretexts of health, of relaxation, of hygiene, or of acquiring experience . . . Frequently, in the name of beauty, harmony, art, the latest fad, and doing as others do, one believes everything permitted—until the pretext that there is "no harm

And so it is that a person permits self (or herself)—with eyes that would like to pass for pure—to read the most immoral books and magazines. So it is that with feet that still find the way to church, a person who has received Communion that day will go for the dance hall or for spectacles of the most dangerous for the health of his soul. With hands that give alms, unseemly deeds are done. Certainly, we do not fall into the extremes all at once . . .

But this craze, this hobby, of being so to the minute and doing like everybody else, is a slippery slide that leads to the bottom fast. The worst is that coming from virtue to vice, the Faith itself, the moral sense is blunted, and the most serious sins appear as trifles! Needless to add that in this state, the power for prayer is lost! The disposition changes: formerly gay, frank, patient, generous, helpful; and now, gloomy, selfish, irritable, indifferent, selfish! When a person dates under these conditions, he ceases to be seen at the communion rail. . . .

How about it? . . . Now, whatever our friends think, it is never permitted to go out to meet an occasion of duty or to remain voluntarily in one. For those who see no harm in it, let them reply with the reproach of the prophet Isaias. "Woe to those who say, 'We have no evil good!'"

Secrecy

And are we acting in good faith when we declare that we see nothing wrong in these worldly pleasures whose sinfulness we so loudly proclaim? Are we so persuaded of the propriety of these perilous pleasures, that we would not mind dying right after indulging in them, and rendering our thanks to God? For instance, after a modern "dangerous" dance, to pass a girl's arms into the arms of Al-



mighty God? Can we deny that when we are at church—in God's house—our thoughts are nobler and more wholesome than at most movies—where we are presented, even in those films given the green light, some risque scenes? Does not our conscience warn us that the Gospel calls for something more?

We Take on Local Color

We quickly adopt the ideas prevalent in our environment. We cannot help breathing the air where we are. We cannot dabble in flour without getting white, or in coal without getting black! Nobody can deny these self-evident facts without passing for a lunatic. So what is to be said of those Christians who think that they can wade right into dangers of the world without harm?

Those who have no desire to change their attitude will doubtless find these lines too severe. (It is always the wheel that needs greasing that squeaks the loudest!) However, good morals, the Gospel, and God do not change. There is nothing new under the sun. Already in the fourth century St. Ambrose remarked, "Many persons reproach me for my exhortations to chastity, because they restrict and embarrass them. By their complaints,

they show what they are!"

Today again, the worldly claim to know more about and to see more clearly, questions of morality and salvation than do all the Fathers and Doctors of the Church! They tax with exaggeration all the thunderings of the saints against the abuse of amusements and against the dangers inherent in some of them. The reason is very simple. They fear being deprived of their sources of pleasure and thrills. . . . To justify their conduct to decent people and to their complaining consciences, they attempt to convince themselves that the most dangerous amusements are good and innocent. . . .

"When a thing pleases," says Father Vuillermet, "we like it; and when we like a thing, we imagine that it is good; and by dint of imagining, we arrive at a sort of conviction—despite the purest light of grace. Thus, there are pastimes that pass for legitimate and which worldly opinion permits; but which Christianity condemns because they cannot be reconciled with integrity and moral purity."

My Responsibility as a member of the Mystical Body

All that we have said of the Mystical Body during our campaign for Christian modesty applies here perfectly. (See tract 16, "Corps mystique et modestie chrétienne par questions et réponses, p. 43 ff.)

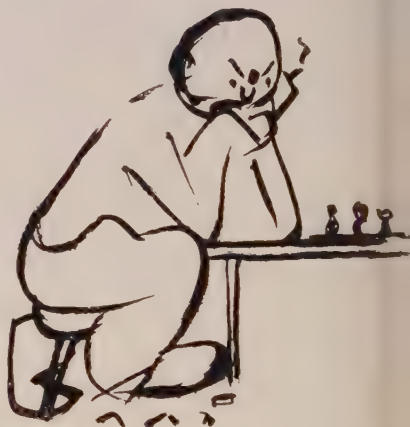
If the Christian were an isolated individual, the loss of his soul would naturally be a great misfortune, but would have no adverse effect on others. But such is not the case. Even if he lived alone in the deep woods, the Christian would still belong to Christ's big family, be a member of his Mystical Body. His slightest good or bad actions have a repercussion on all the other members. If he becomes a corrupt member, poisoned, paralyzed, the

whole Body suffers. He is a dead weight or a live influence, according to his moral health.

Have I the right to expose myself to evil when I think that by my imprudence I may cause the death of many souls? How many have yielded to temptation simply because they saw others yield before them!

What a responsibility it is to be a Christian—a member of the Mystical Body!

"And yet," writes Father Plu, "there are souls who make a game of scandalizing people and of teaching others to sin.



"Giving scandal is literally playing Satan's game, doing the Devil's work. It is snatching one of the elect away from God for a time, and perhaps forever. Giving scandal is murder, soul murder. Doubtless, very few men would seize a knife from a table and deliberately plunge it into another man's heart. But what is the body compared to the soul? Alas, the world is full of soul slayers, of soul murderers, of assassins of God's grace in souls.

"How many, at the moment of committing a crime against their neighbor, reflect on the enormity of the crime they are about to commit. Blinded by passion, they see nothing

rep within—unless they are completely corrupt—they say to themselves, ‘I will repent.’ Yes, but the other person. He (or she), with whom you are going to commit your sin, do you know if *he* will repent? Will God give him time? And if time to repent is given him, will he have the desire? Besides, you will have started a soul on the downward path. How do you know if from fall to fall, it will not finally cascade into Hell? You yourself will ‘stop in time’—I hope. Are you sure of that? (Your presumption frightens me.) Put it that you do stop in time.’ But the other person! What about him (or her)? If the end of the road for him spells an eternity of woe, what a responsibility is yours!

“This is the fearsome risk, the dreadful danger of sinning together. It is that one is not only responsible for his sin—his own—but for that of the partner in crime, and for all the pure progeny of the other’s sin. Every sin together places two sins on the conscience; two assuredly, two at least, and perhaps an infinity of others.” (Cf. *Le Christ dans nos vies*, p. 138. “Christ in our brethren.”)

Replies to Objections

To forestall the objections of youth, I list the most current:

“If I don’t go with the crowd, I’ll be an old maid!”

Edward Froidure answers this in his book, *Toi qui commences à aimer* (Beginning to Love”).

“The Bible,” says he, “furnishes numerous examples to the contrary. It was just because they stayed away from ‘the crowd,’ that Rebecca deserved to become Abraham’s daughter-in-law and that Rachel became Jacob’s wife. And that young Sara was assigned to Tobias by an angel as the companion destined for him by Heaven. “Coming down to our own day,

have you ever noticed that God reserves good husbands to ‘model girls’ who prefer having fun at home to running to the movies?

“Going through a room one day, Ozanam saw a young lady tenderly caring for her crippled brother. He carried this vision ever with him.

“It was the living and charming image of charity who had thus appeared to him, and when he learned that the virtue he had divined was deep and true, and that it was matched by qualities of mind and heart, and above all with great piety; he asked to unite his life with that of the lovely girl who had charmed him.”

2. “*Today’s miss must not be ‘choosy.’ Otherwise, she’ll never marry.*”

This amounts to saying that the boys are all a pretty worthless lot—and this is an insult. If this were true, it would be better to go through life alone, honorably, than to “buy” a husband at the price of your innocence. Your punishment would then begin and you would look in vain for happiness in marriage.

3. “*If I refuse to take part in this pastime that you call ‘dangerous’ if I do not dance this dance, if I do not see this latest film, if I confess that I have not read and do not want to read this best-seller, if I protest against some things that are said, I will become a laughing-stock. All my friends will make fun of me.*”

Let the worldly-minded talk and mock as much as they like. Tell them you will meet them at the Last Judgment! By doing your duty, you will have the consolation of knowing that you are on the right path, that you have stepped aside from danger, and most certainly have turned others away from it. . . . If you had two souls, you *might* risk one, as St. Thomas More said!



4. "Everybody's doing it!"

Be justly proud then of *not* doing like "everybody." Glory in being a *person*. And besides, is one to judge of the morality of an action by the number of persons doing it? I have never heard of accumulated error adding up to truth! If "everybody" is going to jump into the sea, let's have sense enough not to follow "everybody"!

Besides, St. Paul pointed out to the Corinthians that we Christians do not belong to the "world." "Do not," says he, "bear the yoke with unbelievers. For what has justice in common with iniquity? Or what fellowship has light with darkness? What harmony is there between Christ and Belial? . . . And what agreement has the temple of God with idols? For you are the temple of the living God, as God says . . . 'I will be their God and they shall be my people'."

Here the Lord himself exhorts his chosen people not only to refrain from imitating those who behave ill, but even to separate themselves from them completely. Wherefore,

'Come out from among them,
be separated,
says the Lord,
and touch not the unclean thing:

And I will welcome you in,
and will be a Father to you,
and you shall be my sons and
daughters,
says the Lord almighty" (II
Cor. 6, 14-18).

No man can serve two masters. We must choose Christ now, and live according to his teachings.

What is a dangerous occasion?

It is a person, thing, or place, capable of leading us to evil. The world is full of them; you are walking amid snares.

This person is a temptation for you. You feel violently and passionately drawn to this person. Stop!

(See page 99)

Leisure and Morals

Joseph Prendergast, executive director of the National Recreation Association, recently commented on the fact that the first Sunday of June has been designated as Recreation Sunday. It will provide, said Mr. Prendergast, an opportunity for all Americans to consider their moral obligation to their leisure time for the refreshment of the soul, and not merely of the body and the mind.

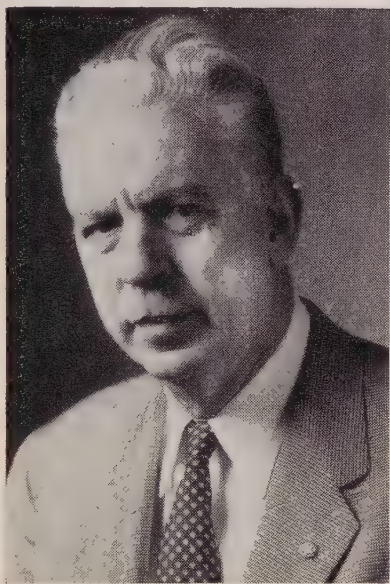
Theme of Recreation Month (June) will be "It's your leisure—make the most of it." Recent surveys indicate that most Americans now living will spend more hours of their lives in leisure-time pursuits than in paid jobs. "The way in which we use our leisure," Mr. Prendergast said, "may well determine the future moral and intellectual stamina as well as the physical fitness of America."

Further information can be obtained by writing to Public Information and Education, National Recreation Association, 8 West Eighth Street, New York 11, New York.

Interview

Conducted by Albert J. Nimeth O.F.M.

Eight months after he was born in 1899 Mr. Johnson won a beauty contest of "babes who will number their years in the new century." While serving with the Marine corps in 1918, he was wounded in action. He received the Purple Heart and Good Conduct medal. His discharge papers bear the notation "service honest and faithful." In spite of this, John Johnson insists "no bravery; no distinctions." In 1924 he received his A.B. and in 1926 his M.S. at St. Louis University in Biology and Experimental Psychology. He returned to St. Louis University in 1945 and stayed on for nine years. During this time he took on a part-time job in his business of concrete foundation and land development so he was able to spend more time on his work for a doctorate in Modern History and Government. In recent years Mr. Johnson lectured on Third Order topics at regional meetings and is well versed on the subject.



JOHN S. JOHNSON

Q. Mr. Johnson, I know you have written at least one book, *Rosary in Action*, which was published by Herder and has enjoyed notable success. Have you written anything else?

A. I wrote a book about my war experiences, mainly because everybody was sick of listening to me so writing was my only way out. But it was never published, so the public was spared. I have com-

pleted a book on Mary Queen of Scots on which I have spent years of work. I do not like the treatment historians have given this Queen and I believe I have evidence to rehabilitate her. I am saving this for my thesis. I have another manuscript in the works. For a long time I have been upset about young men and women in secular schools being exposed to a loss of faith. I now have about 500 pages of notes on a method I used on my own students at St. Louis and I hope these will jell into a book to be used by the Newman Clubs.

Q. Why do you think it is so difficult to interest men in the Third Order?

A. Unfortunately we have gotten the reputation of being a kind of "happy death society" which doles out some after-life insurance by way of plenary indulgences. I think this is because the real purpose of the Third Order is not sufficiently understood. Mention the St. Vincent de Paul society, and immediately everyone associates it with a definite purpose. The same holds true regarding other societies. But who associates a definite purpose with the Third Order? There is something wrong with our communications. My eyes were opened by Fr. Maximus when he informed me that the Third Order was a way of life and not a preparation for death.

Q. Would you say, then, that there is something wrong with our approach?

A. Our approach in the main is not adapted to the temper of our times. The late Fr. Daniel Lord believed that the Third Order had nothing more to say to our age. Of course, I did not agree with him and went to see him several times to straighten out the matter. I did not realize he was conserving his strength in his last illness for his own manifold tasks, but now I wish I had his side of the story on record. On the other hand, in July 1957 our present Holy Father had something to say to tertiaries which is pretty close to a rebuke. He definitely is not too pleased with the present work of the Third Order.

Q. What is the temper of the times? How are we "out of joint?"

A. This is the age of the apostolate of the laity which is supposed to be helping the hierarchy actively in efforts to stem the tide of modern paganism. What apostolic activity have we sponsored? I believe the Secular Institutes grew out of a vacuum created by the work left undone by the Third Order. When we think of all the work that has grown out of the Third Order in the past, it grieves me to think that these people have to start all over again because we are not attuned to the times.

Q. Can you be more explicit? Can you come to grips with practicalities?

A. All right. In many cities there is a flood of colored and an onrush of the so-called "hill billy" who is badly received. How about organizing an apostolate to these under-privileged? There are so many people who are displaced from somewhere or something. I

think St. Francis would have gone to them. We have not! We are so prone to turn these cases over to the St. Vincent de Paul Society. We readily admit that the organized group will have to do most of the charity work, but someone has to re-personalize charity. It should be we.

Q. What do you consider the mission of the Third Order?

A. For a long time I have tried to make myself believe that our mission was "to be" rather than "to do." When we "be," we ought to spill over into "do." There is the rub. We may have become so taken up with spiritual treasures available to us in the Third Order that we overlook what we may do for others and that in keeping with the spirit of the Third Order. We may have become a bit ingrown.

Q. Is that really the case? Don't you rather think we are not "being" enough and therefore we do not spill over into "doing." In other words, is not our spirituality too superficial?

A. Maybe. I haven't thought of it in that light before. As a rule, what does the tertiary get? A monthly conference, an occasional study club and an infrequent workshop session. Where is the formation? I don't want to make a sweeping statement. Some fraternities do have a good training program. My experience, however, has been that the members of smaller fraternities are poorly trained. Regional institutes have helped somewhat to remedy this.

Q. What experience have you had in training novices?

A. I spent five years training novices in St. Louis. I suggest a "round robin" course of instructions so that new comers can be fitted into the program without too much inconvenience. The training series should embrace the history of the order, a full explanation of the rule and how all this bears on modern life. We cannot stress the last point too much. It is the one that is too frequently overlooked.

Q. What part does the spiritual director play in this program?

A. This is a laymen's order. This is the age when the laity is being invited more and more to take an active part in the apostolic labors of the Church. A good director is one who can develop lay leadership. If a director takes over, the lay people are not going to fight with him about it (although, I think they should). As a rule, they will go along with him. When a new director comes, the fraternity promptly falls apart because the lay people have not been trained. The excuse given by directors who want to run everything: "If I don't take over, it won't be run right." To this I am disposed to say, "Then let the fraternity fall apart. That is exactly what is going to happen anyway as soon as the pressure is taken off. Why prolong the agony?"

Q. Do you think the Third Order is making progress in the United States?

A. The Central Organization certainly has given cohesion to the Third Order. We are increasing in numbers but I'm not so sure we

are progressing. Outside of a head tax to support the Hour of St. Francis we have not done much together.

Q. Surely, you are not discounting efforts to curtail Sunday shopping. Wasn't this movement spearheaded by the Third Order?

A. That is correct. It is more of that sort of action that we need. You will notice, however, that this movement began on the local scene. The Hour of St. Francis, which is now nationally promoted, also grew out of the efforts of one fraternity. The Serra Academy started in a small way locally. All of this, of course, can be traced to development of good lay leaders. Perhaps that gives us a clue to a stronger national office. If we started on a local scene, gave impetus to some phase of the apostolate, then the national office would have something to work on. It would grow in stature from the grassroots. An example of what I have in mind came to my attention just recently, namely, the *Apostles of the Holy Spirit* in Cincinnati. (See Central Newsletter in this issue.) This has great potential on a national scale. One more point that I want to emphasize is this: in promoting the apostolate we must be careful not to set up opposition centers to the work on a parish level. We must first of all be good parishioners. Then if we went to the bishop we may well touch off a real Catholic Action program.

Q. What do you think is the biggest drawback in the Third Order today?

A. The Third Order is used too much as a source of personal spiritual gain. I do not want to convey the idea that it is unworthy to enter the Third Order for the benefits with which the Church has seen fit to enrich it. But I do mean that we have to convince our people that this aspect of the Third Order is not the *exclusive* purpose. Unless we are to cater to an elite who are already on the way to spiritual development, we had best get a means to attracting the lesser ones and develop them in action.

Now that I have been in the Third Order for twenty years I am beginning to get a bit restless. It came on me after reading what the Holy Father had to say to the Tertiaries of Italy.

St. Francis Musical Composition London *Tablet* reports a new musical work composed by Anthony Milner and first performed in a Third Programme broadcast on December 8. Says the *Tablet*: "It is a short work, described in its subtitle as a 'Triptych for tenor solo, chorus and orchestra.' It falls accordingly into three sections, 'The Calling of Francis,' 'The Sermon to the Birds,' and 'The Canticle.' The conception is a sound one, affording scope for that union of dramatic and contemplative elements which is the main-spring of oratorio and cantata, and the lyrical and imaginative fire of its finest

moments is the measure of its success in realization. The *Tablet* criticizes the libretto for its misleading picture of St. Francis, but adds: "It is not the time, however, that a poor text has even fine music, and since the present piece was specially written for the composition it clearly answered some need of his creative imagination.—The work was conducted by Meredith Davies and the performance, by the City of Birmingham Choir and Symphony Orchestra, was of fire and conviction. The solo part lyrically sung by Duncan Robertson.

by MAXIMUS POPPY O.F.M.

There's More

to It then

Meets the Eye

Further Thoughts on the Common Fund

SHORTCOMING common to most finished commentaries on the Third rule is the microscopic point of view they take. Paragraph after paragraph is painstakingly explained, to be sure, but seldom will you discover a link at a nexus between one provision of the rule and another. As a result the real issue of a given paragraph seldom emerges, nor the legislator's intent. Worse still, the discerning voice of the rule and the outsider seeking after the truth in spirituality, balk at what appears to be an assortment of arbitrary and unrelated practices. The paragraph touching the common fund is a case in point. Here is the test: "Let them contribute according to their means to a common fund from which the poorer members may be aided, especially in time of need, or provision may be made for the dignity of Divine Worship" (12). In the February issue on this subject the editor was well-advised in leading the article "The Francis-

can Ideal in Money Matters," and adding a prefatory paragraph to dispel the notion that the gathering and disbursing of the common fund is a sort of piggy-bank for a token collection of small change. Rather, he observes, it is a practical depository for the tertiary to put into practice the virtue of poverty. Now, that's something! An issue which can engage the interest of an upright man seeking after spirituality. Just another church collection has never fired anyone's enthusiasm.

Reading in context

By reading the provisions in the Third Order rule in context, you will begin to discover a well-defined and balanced scheme of spirituality; and the pivot around which much else in the Order of Penance revolves, is moderation and detachment. Room enough in Francis' school of virtue to move around from the ABC of strict compliance with the letter of the rule—all the way to the heroism of volun-

tary dispossession such as the modern tertiary, Matt Talbot, or the Hermit of Cat Island, Msgr. John Hawes, emulated.

The trained eye will recognize in the very first of the fourteen Rules of Life the spelling out of Christ's own economic manifesto, "Blessed are the poor in spirit." The pertinent passage reads, "Let the members avoid extremes of cost and style, observing the golden mean suited to each one's station in Life." Stations, classes? Yes; but no rigid mold or uniform into which all are equally cast, except for the secret uniform "poor in spirit"—meaning moderation, voluntary retrenchment, detachment of the heart.

The upshot is that *you save on yourself in order to have more to bestow on others, after the example of St. Elizabeth*. The writer of this is now able to put two and two together from what he witnessed as a boy in the late nineties. It was a pretty trick that his mother employed to disguise her real reason for observing the optional Wednesday abstinence (par. 4) of the Tertiary rule. Doing without meat herself, she would explain, would enable her to repay Aunt Sophie in Vienna for buying our tickets to America. Nor did she try to impose this on the rest of us. Young as I was, it made sense to me; except for the slight incongruity I vaguely sensed, that she was in delicate health and might be standing more in need of meat than a "hard working" school boy.

Anyhow, this tale serves to illustrate the idea of combining self-denial with almsgiving and, no less, of tact in "letting one's light shine before men" (Mt. 5, 16).

The "Table" of Tertiary Economy

Moderation, retrenchment, doing without. The same holds good for the second and third prescriptions in the

Tertiary rule and way of life regarding recreations at so-and-so much per and frugality at table. Here too most published commentaries on the rule fail to get off the ground at the point of sin or no sin, while overlooking the area of virtue implied. The tertiary who foregoes perfectly legitimate creature comforts breaks just many more fetters of worldiness—say nothing of creating by so much more the climate congenial to liberation. Human nature is that way.

There are still two or three other provisions of the Tertiary rule that in with that on the common fund. These, too, have their broader enactments of moderation, detachment and generosity. But, before taking them up, permit a brief digression suggested by the observation in the preceding paragraph regarding faulty education in general, and the word "frugality" in particular. This is probably the first time the last-named item is touched upon in print.

The standard English version of the Third Order rule, vastly improved over an earlier reading employed until 1926, still has a few imperfections. Let me quickly add that this is not a matter of better English but of interpreting the intent of the legislator. The term "temperate" is the villain (Paragraph 3). Perhaps ninety-eight per cent of the tertiaries do not consider this paragraph addressed to them, because temperance and intemperance in the accepted sense of the word is no problem to them. Frugality is something different! It connotes economy short of stinginess, avoiding what is wasteful, luxurious, extravagant, lavish. Significantly, the official Latin text has it, *frugaliter*; while the Germans use the term *Genuessamkeit*—enough is enough.

Back to our lesson on how one rule of Tertiariism dovetails into others

ke up an integrated and balanced
tuality; the present study having
do with the ideal of St. Francis
money matters.

Our Will and Common Fund

Take, for example, the business of
making a last will and testament
"in good time" (Par. 7). Reading this
superficially, it seems a thing apart—
an economic intrusion upon an other-
wise spiritual program. The primitive
rule in force until 1883 was quite
specific about "in good time." For
various reasons. Like in the convent
of today, the tertiary had to "ar-
range and dispose (provisionally, of
course) of his goods, lest he die in-
testate"—and that, three months be-
fore his final profession. But again,
the provision of the rule had some-
thing else tied up in the same pack-
age: a weapon against two public
enemies in the Middle Ages, family
feuds and usurious money lending.
The candidate for the Order of
St. Francis, months in advance of his life
profession, had to certify that he was
reconciled with an enemy if the en-
emy was notorious, and had done
with ill-gotten goods. There's prac-
tical Christian sociology for you! The
essence and flavor of this sign of con-
dition is preserved in the present-
day rule—in its ninth paragraph that
calls for Tertiaries "to heal discord
wherever they can."

If one has not already witnessed
pleasantnesses among the relations
of one who died intestate, it takes
the imagination to conjure up the
reluctant situations to which this can
lead. Even to life-long enmities over
more than a modest life insurance
policy or a few savings bonds! What
would John Q. Tertiary? If it
is his mission as an apostle of peace
to "heal discords," is it a small thing
to invite family quarrels on the part
of survivors by neglecting what is

just as much an obligation as to recite
the twelve Peters? And it does not
matter much to the purpose of the
rule whether "those entitled to make
a will," as the text has it, whether the
Tertiary's estate is gilt-edged stuff,
blue chips, or just red ones.

Why do many tertiaries slough over
this rule? The dodges are various and
specious; but knowing many tertiaries
personally as this writer does, in the
final analysis there is a hidden attach-
ment that makes even a provisional
disposition of one's temporalities a
painful operation. Virtue not yet thor-
oughly matured.

Speaking of last wills, there is one
economic angle to which far too many
fail to give attention. It is the distinc-
tion that should be made between
the claims of justice and those of
charity or benefactions. Most people
are impressed by reports of sums in
four or five digits bequeathed to re-
ligious or charitable causes. Well and
good, provided the bereaved has also
satisfied the claims of justice and
gratitude. And too, sometimes eye-
brows are raised because a larger slice
has fallen to the lot of Aunt Tillie,
while a much smaller one is left to the
missions. Who knows how much, per-
haps, the deceased was obligated to
her for loving attention and care. The
same claims of justice and gratitude
can also operate in favor of one off-
spring in preference to another. All
of us know the typical case of a daugh-
ter deferring marriage indefinitely be-
cause of an aged parent requiring a
home and loving care instead of an
institution.

Common Fund and Charity

In the final paragraphs of the rule
(Par. 13, 14) the corporal and spirit-
ual works of mercy are enjoined in
favor of two classes of the Order's
membership—the sick and the de-
(See page 99)

Practical Living

by Philip Marquard O.F.M.
Conference on Tertiary Virtues

PRACTICAL LIVING in the Catholic and tertiary sense is living in the present of God. It is not a practice that you stumble into by chance or good fortune. It is something that must be cultivated by what is known as the good intention.

1. THE GOOD INTENTION

The good intention consists in the action of beginning each day by making an offering to God of yourself and of all you will do or say during the day. In this way you bless and sanctify every moment, every action, and place your life under the constant protection of God. Then everything you do becomes a good work and worthy of eternal reward in Heaven.

Up in the vestibule of Heaven there is a large office. It is well occupied with angels writing up the account books of life. Your report is kept there. The report of all your deeds in life. Your report is filed under

three columns:—for God, indifference against God. When you appear on your judgment day for a passport to Heaven, the angels will strike the balance in your account. On that balance depends your eternity.

The keeper of the door of Heaven will want to know two things; What good did you do? How much time of your life did you give to God? After all, Heaven does belong to God.

How are you spending most of your life? The vast majority of people live from day to day, not taking much account of just where the minutes and days go. Yet God says that we must answer for every idle moment. It might help you to look at the figures of some scientist gathered on the activities of the average person who died at seventy years of age. Such a person would spend his life in the following way: Three years in education; eight years in recreation; three years in hygiene; six years in eating; five years

transportation; four years in consolation; fourteen years in work; three years in reading; and twenty-four years in sleep. This scientist left no time for God. But if all you do is go to Mass on Sunday and say your daily prayers of five minutes a day, this gives you only one year out of the seventy in the direct service of God. It is not very much is it? And it is still less, if it is done poorly or with distractions.

Beside increasing your direct service to God, you can help yourself greatly through the good intention. In fact God expects more than the direct service which we offer him. It is his desire that everything we do upon earth, in our daily lives, should be directed in some way to him. This is evident from the words of St. Paul: "Whether you eat or drink or whatever else you do, do all for the glory of God."

No person without special help from God can be thinking of God continually, nor can he consciously direct every single action to God. But God does not expect this. What he does ask, is that from time to time, with some kind of continuity, we make a conscious intention by which to offer to him all the actions of our

Think of how many movements we make in a day; how many times we breathe; how many times you speak; how many times thoughts flash through your mind. If you tell God that all these actions are for his honor and glory, they will be pleasing to him and of true value for eternity. There is nothing too great nor too small to form a part of this constantly renewed offering. Sin alone is the sole exception. It gives God nothing, but rather robs him of the honor and service we owe him.

You need no special formula for this good intention. There is no particular way of making it. It is your will that truly matters. You can use the words of St. Francis for instance; "My God and My All." Other forms you can use are: "All for the honor and glory of God." "My God, this day I offer all my actions in union with you." It is even a wise practice to change the manner of making your good intention, lest it become too mechanical and eventually meaningless. For example, you can use the sign of the cross for a change, and express the desire to do all in the name of God the Father, the Son, and Holy Spirit.

An old Italian Bishop had his unique way of remaining united to God. It consisted in the simple use of his eyes. As he put it: "In whatsoever state I am, I first of all look up to Heaven and remember that my great business is to get there. Then, I look down upon the earth and call to mind how small a space I shall soon find there. Finally, I look around the world and observe the multitudes that are in all respects less fortunate than myself. Thus I learn where all my cares must end and how little reason I ever had to murmur or to be otherwise than thankful." To live in this spirit is to live with the good intention.

2. KEEPING IT ALIVE

Human nature is weak and soon loses sight of a good intention once made. It must be renewed frequently to keep you properly motivated. God is jealous, terribly jealous, of one thing—his right to hold first place in your heart. The principle motive inspiring all your actions must be the love of God. The primary motive of the mother at her stove, the father at his desk or work bench, the young man

or woman at study or on a date, must be the love of their common Father in Heaven.

The love of God is very often not the intention propelling a person to action. Sometimes the motive is bad. Other times a supernatural motive is pushed aside by a natural one. An overpowering desire for selfish success colors the motive of many individuals. The praise of friends is not an unfamiliar source of action. Love of pleasure and a passion for power are others. Truly there may be secondary motives at the basis of your actions. God does not forbid these. He merely wants the first place. A father attached to a perilous expedition to the South Pole expressed the correct order of things in a note he sent to his pastor: "I am trying to do everything for God and for my family." Divine and human love can work together for good.

The motive is so important that you should frequently throughout the day turn your heart to God and renew the offering of your labors for his glory. The morning offering is of tremendous value if said at the opening of each new day. It sends all your acts Godwards, even the simplest, and those you enjoy the most. Yet this morning offering is not enough. Men are men; their motives change; sometimes the change comes suddenly and subtly, so there is a need to renew and to purify their intention for acting.

It takes but a second to tell God you want to honor him by your work. It pays dividends too. The thought of God and the desire to serve him adds zeal and joy to work. The recollection that God is glorified by patience in suffering makes every cross easier to carry.

The striking of a clock, the ringing of any bell, putting on your hat—

these and many other reminders can be used to recall your good intention. This habit once acquired can help amazingly when you are about to begin a disagreeable task. It can aid to overcome temptations, to keep a resolution, to do an act of kindness.

A young American airman wrote a letter to his father two days before his death in action. The letter revealed the thoughts of Heaven and eternity which constantly guided the young man's course through life. A squadron leader had spoken to the Catholic airman about a farewell note he had written with the text: "Cheerio, darling, have a good time." The Catholic airman wrote back to his parents: "My philosophy does not need anything of that sort. Life at the moment in full. It should stop and I, by the grace of God be worthy of the call, I should be excited and happy at the prospect. Why, for those few years, among countless thousands, when I shall meet you, should I say farewell."

That is speaking with clear vision. It makes all the cares of life more than bearable. You can develop such spiritual vision through the constant renewal of the good intention.

St. Francis used all of God's creation as stepping stones to God. Everything he saw reminded him of some perfection of God; either his goodness; his mercy, his providence, his love, his justice. Nature was an alphabet that always spelt God for him in one way or another. You too should look for signs of God in things around you. It will help you each day in various ways to renew your good intention to live for him and with him.

In this way, and only in this way, will your practice of your Catholicism and your tertiarism bring a complete change in your life as they should.

ISURE

(Continued from page 88)

In that house, you know that your life may be put to the test. Stay away! Stop!

In that group, you have heard your conscience warn you several times, Be careful! Stop!

This frivolous or mundane book troubles you, suggests a thousand foolish and trivial thoughts; and plunges you into a daydream that you would dare tell your mother. Into the book with the book!

Pictures, paintings, statues, may be temptation for you. Go by them without looking! *He who loves danger shall perish therein.*

Take heed, little butterfly! Don't flutter around those bright flames that burn! Those holier than you, stronger than you, have found life to the soul in them.

The dangerous occasion is fire, and you are straw. How can you expect to add straw to the fire and then say it will not burn? God may perform this miracle once—he will not do so forever.

Why did David fall into two horrible crimes? Because he sought sin's occasion.

And when one sees Samson a prisoner, can he help thinking of Delilah?

Between you and the abyss of sin is only the grace of God—alone capable of holding you back. But will grace be given you, if you deliberately run after the occasion of sin? You must not tempt God. Sinning calls for more sinning, as one wave follows another. Should you fall, the first evil deed will produce others; and the poor soul will resemble a continually storm-tossed sea, wherein the waves rise, break, take shape and rise again, unceasingly to break and form again.

COMMON FUND

(Continued from page 95)

ceased, even though (as in the item on the common fund) the sick are not necessitous. Another entailment, here, of the Order's common fund, subject to the enlightened wisdom of its officials. These can choose to follow a policy either of penny-pinching or of open-handedness. But, be sure, whether the one or the other policy is followed, it will in time catch up with the management, and will be reflected in either a low or high temperature of generosity among the rank and file.

If no other point has been made in these observations on the common fund, this one should emerge: The Third Order has to do with money and economics; but in a religious order for laymen the approach is the religious one, and always the issue is one of the Gospel virtues.

Frankly, this is not the article the editor had promised for this installment, namely, "Specific Problems." Not in the sense of the practicalities of administering the common fund about which there is a great deal of curiosity; naturally, and rightly so. The thoughts set forth in the present article are basic doctrine; they dominated the thinking behind much of the debate that flowed back and forth at the Boston seminar. The practicalities covered by the prepared text for the seminar were germinal thoughts thrown out for discussion and debate—mostly optional devices, techniques and practices that do not lend themselves to uniform acceptance. Therefore, too, less suited to the interest of the average reader of this magazine. However, readers interested in practicalities of the sort are well advised to attend institutes and conventions of the Order where such shop talk is the

(See page 107)

Three Minute Wait

by Xavier Carroll O.F.M.

A HILARIOUS IRISH film made the rounds recently. It was titled "Three Minute Wait."

A steam-puffing locomotive pulled its half dozen cars into a little Irish town for a three minute stop off. The engineer, fireman, conductors and passengers all rushed off the train into the tiny pub alongside the track. There they settled down to a delightful spell of story-telling with the engineer doing the honors. A stuffy Englishman, anxious to arrive at his destination according to the published time table, was the lone exception to this congenial get-together. He remained at his place on the train anxiously counting off the minutes—three of them.

Twenty minutes later the conductor decided it was time to depart. He blew his whistle and all dashed back to the train. The Englishman, visibly perturbed, now relaxed. At this point the stationmaster informed the conductor that a certain goat had not arrived. The conductor announced there would be another "three minute" wait. The passengers joyfully

rushed back into the pub and the engineer continued the story precisely from the half-sentence where he had left off. Eventually the conductor's whistle blew. Again the passengers rushed back to the coaches. Another "three minute wait" was announced and once more everyone returned happily to the story—save the Englishman. This pattern continued about four times till finally even the Englishman got off the train in exasperation. Of course, it pulled out without him when he presumed to overstay the three minutes.

Virtue and temperament are often confused. Virtue is a supernatural habit acquired through practice and self-discipline. Temperament is natural inclination—"doin' what comes natcherly." On the surface it is often difficult to tell them apart. This is often so in the matter of patience. To a person never seems to get excited by delay or lack of accomplishment, we tend to consider him a patient man without further ado. If he is eager and zealous, we may say that patience is not one of his virtues. And we may be all wrong.

The Irish passengers gently satirized above were probably doing what came natural to them. They were accustomed to a gentle flow of living. There were no great hills and valleys in the rhythm of their lives. There was no place that it was terribly important to get to nor was time essential. They would be doing the same thing at the journey's end as they were doing now. Why the rush? People in such circumstances are very tolerant of time. But it is hardly a virtue. The virtue of patience is not in the unperturbed man who is so because there is nothing great and noble and urgent pulsing within him. To be phlegmatic is not the same as to be patient.

Nor is the stoic a truly patient man. The stoic has decided the best way to get hurt is never to become involved, never to commit oneself. He has no vital interest in people, events, life itself. He is the detached spectator at the back of the hall, a bore by everything. Basically he is a coward. He may say he is more intelligent.

The truly patient man, in the sense of the Christian virtue, is a man who is fully committed to life but is beyond jealousy and quarrelsomeness and irascibility when his efforts are defeated on the one hand, and on the other he is not fickle, inconstant, quitting easily when obstacles and delays occur.

A person who becomes unduly irritated by delay in the accomplishment of his plans or in the satisfaction of his desires, is often a man who has a narrow perspective. He has an oversized interest in something which, in the overall picture, just isn't that important. Like the man who becomes irascible because it rained on his golf date and now he must wait another day. Often it is because he is too self-indulgent. Everything must be pleasant and gratifying and "normal." He cannot stand being too warm, too cold, too hungry, too filled. He cannot stand being inconvenienced. It isn't at all pleasant. Or again it may be that the man is too self-centered. Everything that happens to concern him takes on an absolute importance. You are washing in the sink. He comes up irritably and says: "Hurry up! Can't you see I want to brush my teeth?" It never occurred to him to ask himself: so what? Brushing teeth has become the most urgent thing in the world at the moment because it happens to be the thing he wants to do.

A more profound cause for impa-

tience is the unwillingness to recognize the human condition, creaturely dependence and limitation. Sometimes a person cannot reconcile himself to the need of a time lapse between desire and accomplishment, plan and fulfillment. Quite truly he is envious of God. He wants to "say but the word." The suggestion of the Serpent "to become like God" is still heard in the depth of our hearts.

The patient man on the contrary is always aware of the relative importance of things. He is not inclined to overestimate the urgency of some undertaking just because it is something that *he* is doing or wants to do. He does not throw himself so completely into the present undertaking that he forgets that other things retain their importance, that other people have their rights. He does not make an absolute of his convenience, his will. Briefly, the patient man is one who does not succumb to a one track mind momentarily.

At the same time the patient man is capable of tremendous dedication, constancy and perseverance when he is in pursuit of something that he recognizes to be profoundly important. He knows that "the kingdom of God suffers violence." He may be thoroughly excited about accomplishing something that is truly urgent but is willing to make the painstaking and time-consuming efforts to see it through. He is constant in his day by day striving for perfection. The patient man is fully engaged in the world and life about him. He has great enthusiasm and zeal. Who would accuse St. Francis of lack of vision and energy? And yet our memory of him is scented with gentle patience. The patient man regrets delay and interference in the accomplishment of the good but he knows they are fac-

(See page 103)

Again and Again and . . .

by Geraldine Liss, Tertiary

IT'S A QUITE place where the kids like to go to study over coffee, just relax. And, we've all found out it's a good place to carry on a good discussion, or a quiet meeting, sometimes it's just right to straighten out a lovers' quarrel.

The other day there were two collegians sitting in the booth behind me, and I couldn't help hearing a girl's earnest voice. "Look, I love you but I'm sick of this. I just want you to forgive and forget, but I have to make myself be mad at you because we've got to straighten this out now. You say you love me, and I believe you. But, man, you deny what you say by your actions almost immediately after you say it. Look at it this way, just this once, listen.

"You know very well that I'll be campused for coming in late at the dorm. And yet, you insist upon keeping me out after hours, and then you campused on a night when there was something big. Can't you see? If I really did love me, you would get me in so I'd be able to go the next time. I don't think you love me at all. I only love yourself and I'm sick of it. . . ."

And so they went on.

* * * * *

One of my students had been particularly hateful and when I threatened a punishment, he begged off and apologized. Yet, the next day it was the same. And the next, and the next until I got fed up and threw him out.

* * * * *

One of my friends had been fired for work many mornings because of too many late nights. And each time she apologized to her boss and failed to make amends. He fired her.

The group of incidents came

ed as I was standing in the con-
sonal line one Saturday. I thought
a minute. I've been in that line
larly since I'm seven years old.
d the list that I'm coming back
has been much the same for a
long time. Yet, each time as I
k in to tell what I have done, I
I'm sorry and won't do it again.
d, then I do.

The girl I overheard was ready to
k off with the boy she loved be-
e he didn't act like he loved her.
rew a student out of class because
broke his promises. My friend was
because she didn't straighten
Yet, God takes me back every
r, because he wants me in Heaven
more than I want to get there.
That must it be like to love some-
so much that you could forgive
thing, any time and any number
times? What must it be like to
someone so much that you would
yourself to save his life? What
it be like to want someone so
h that a moment's separation is
earable, and yet have to stand
see the person, by his own wish,
away from you forever?

sounds almost melodramatic, but
what happens between God and
I suppose the saints realized these
gs. They'd have to or they
ldn't be saints. But what about
We're supposed to be saints too.
anctity is the end-product of the
cidence of a human will with the
of God. Sometimes, if a person
been a beast for years, and he is
verted to being a human that is
salvation and there is rejoicing in
ven for him. But with us it is
so. We do not steal by day and
der by night. We haven't spent
time in jail. With us it's a prob-
not of making the big step from
to good, but inching along from
d to better and from better to best.

That's why it's so easy to fall down.
If we had the task of saying, "I won't
rob any more banks," it would be one
matter. But to say every hour, "I'm
not going to be impatient today no
matter what occurs," is a trial for the
strong-willed. We think, "It's just a
little thing. If I do snap, it won't
hurt. I'll keep still next time."

But, our Lord keeps waiting for
us to not snap, so our wills come a
little closer to his.

It is not ordinary for us to think
before we act, "Am I getting closer or
farther from Christ by this action?"
However, the saints were those who
did the ordinary in an extraordinary
way. So, the way to begin is by think-
ing before we act, not of ourselves,
but of the one who loves us. Then
we will not be in the same situation
as the student who was disciplined,
or the girl who was fired, or the boy-
friend who loved himself.

Obviously, Francis was a man who
thought of God as Love. And Fran-
cis was a man who was capable of
great love and therefore capable of
being loved. One glance at all of his
life shows the thought that was fore-
most in his mind continuously. "How
close am I?"

We are his followers. How close
are *WE*?

THREE MINUTE WAIT

(Continued from page 101)

tors of the human predicament. He
does not slash out with irritation and
anger. If the undertaking is worth
it, he pushes on perseveringly and
patiently.

As is true of all virtues, patience
does not exist in isolation. It is a
quality of a man who is maturing as
a Christian on many fronts. The pa-
tient man is coming to know the
Truth. "In your patience you shall
possess your souls" (Lk. 21, 19).

BOOKS

A Christian Philosophy of Life, Bernard Wuellner, S. J., Bruce, \$4.25.

In order to understand life we have to be willing to give serious thought to it. So much has been written on the main mysteries of life that anyone who is really interested has ample material to satisfy himself. A hasty glance at the bibliography consulted by the author reveals how much has been written about human life. To have all this material digested and presented in one volume is a most welcome accomplishment. The author begins with the premise that we are from God, made for the honor of God and destined to return to God. He doesn't make an attempt to prove this. If the reader is not willing to accept this basic truth, then it is up to him to give an adequate and reasonable explanation of the origin and purpose of man. He further investigates some important questions that have occupied the thinking of man for ages? what is life? what is happiness? how can it be achieved in this world? where does suffering fit into the picture? One of the exceptionally good chapters is called "The Good Life" and gives an excellent treatise on character, virtue and personal development. The book is written in such a way that the reader gets a wealth of solid material in a manner that is easy to take.

St. John Baptist De La Salle, Battersby, Macmillan, \$6.50.

The Teaching Brothers founded by St. John Baptist De La Salle are quite well known in many sections of the country. The founder of the congregation was a self-effacing man with the result that his memory is somewhat obscured. In this full length biography the saint's life is revealed with all its lustre. From two small schools founded for poor boys at Rheims in 1679, the teachings and ideals of the saint have spread throughout the world. He is recognized as an original

thinker in the field of education. He neered methods which today are commonplace. Throughout it all the saint seemed to realize that he was a "vessel of election" in the creation and guidance of a new teaching order of non-clerical brothers. The author traces the remarkable progress by which De La Salle became a saint. The secret is this: whenever there was a crisis, a decision to make, no matter how difficult or distasteful, choose the alternative heroic virtue. The saint's life with its dedicated poverty and perseverance in carrying out his ideals is set against the background of seventeenth century France. He had to step gingerly at times not to become involved in some of the controversies about spirituality. In spite of his besetments his work was not always appreciated. There was a time when he was threatened with banishment for no other reason than the fact that he had the courage to stand by his principles. Respectful he always was toward those in authority, but subservient never. His biography is a fast moving story with suspense, conflict, complication and finally a happy ending. Make room for this on your library shelves.

A Popular History of the Jesuits, D. Meadows, Macmillan, \$3.50.

There is no order in the Church that has been maligned as much as the Jesuits. Because of this a great deal of the literature about the order has been polemical, her adversaries trying to prove their accusations, and her friends trying to vindicate her honor. This book gives an unbiased study of the origins and historical development of the order. It traces the educational and missionary enterprise during the modern era. Today the work of the Jesuits are accepted as a matter of fact. We must remember, however, that in the beginning the movement had the elements of a minor revolution. Special attention is given to this phase of the

The delicate question of the suppression of the Jesuits is treated with understanding. There is no question of the frequent restoration and recovery of life. We need but look at the martyrs, confessors, missionaries, statesmen, philosophers and scientists the order has produced. Here is an outline of the four centuries of Jesuit history which is easily readable and obviously sincere.

American Parish and the Roman Liturgy, H. A. Reinhold, Macmillan, \$3.50.

Parishioners and others who are promoting the "Stop, Don't Shop on Sunday" movement will find a highly enlightening chapter on the Christian meaning of Sunday in this book. It will give some solid reasons why the movement ought to be promoted, without dealing directly with the movement as such. There is more to the matter than that though. This book examines specific liturgical problems of the contemporary American Church and points the way to a greater participation of the laity in corporate worship. What the author does is present a picture of a liturgical parish and what it can mean in the life of a good Catholic. The book will help to clear the atmosphere and straighten out some misconceptions about the liturgical movement.

Sanctifier, Luis Martinez, trans: Sr. Mary O.S.U., St. Anthony Guild,

The Holy Ghost is often referred to as the Forgotten Person of the Blessed Trinity. This may be because of the lack of popular treatise on the Holy Spirit. Bishop Martinez's book gives us the way for an informed, active devotion to the Holy Ghost for here we find a lucid and inspiring exposition of the Gifts of the Holy Spirit. The author devotes at least five pages to each of the seven gifts which he explains the gift in detail and shows what bearing each has on our sanctification. From the gifts he passes to the fruits of the Holy Spirit, devoting a chapter and inspiring chapter to the applications of the Holy Spirit. The last section deals with the eight Beatitudes. We think this is an important book because after reading it one's devotion to the Holy Spirit is bound to increase. When we begin to give ourselves over fully to the transforming influence of the Holy Spirit, our spiritual life will be improved considerably. This book is

not directed to one group; it is intended for everybody, priests seeking material for personal meditation as well as for sermons on the Holy Spirit; seminarians supplementing their dogma books; nuns looking for appropriate refectory reading; lay people seriously striving for personal sanctity. **The Queen's Heart of Gold**, Sr. M. Amatoria, O.S.F., Pageant, \$2.50.

The apparitions of the Blessed Virgin in Beauraing, Belgium are not as widely publicized as some of her other appearances. In 1932-33 she appeared as many as thirty-three times to five children ranging in age from nine to fifteen. These apparitions have been declared authentic. In this book we have a complete day-by-day account of the appearances. The book evidences painstaking work. The authoress has done a great deal of research to verify the names of persons, places, events and quotations. The book is written with young people in mind. There is ample conversation: the story moves along rapidly and the interest does not lag. The final chapter recounts what has happened at the shrine in the past twenty-five years since the Church has granted her approval.

Dove Publications has just released two novels by S. H. Parr. *A Million Lives at Stake* is a fast moving story about the Foleys and the Cavanaughs who lead a comparative normal life until everything is thrown into a turmoil. The FBI is called in to get at the bottom of a strange scheme. Inspector Barton's action unfolds a thrilling and startling story. *The Hurricane Hurler* is a story of ambition, hard work and young love told against the background of our national pastime—baseball. The joys and heartbreaks of a ball player's life are interwoven with the story of family life and young romance to make wonderful reading for the young. Mr. Parr has written three other books for young readers: *The Hallowed Hour*, *The Mountains Moved*, and *The Enchanted Daze*. These novels had been written because the author wanted to do something about an intolerable situation. He was fed up on the trash in paperback books for sale in bus terminals, railway stations, drug stores, newsstands and other places of business. He sold his own successful manufacturing business to devote his talent to improving the quality of these paperback books. The sales of his first three novels attest to the success of his venture. Each paperback is 75 cents.

ITEMS of INTEREST

Conventual Franciscans Return to Vienna
Over 174 years ago a Conventual Franciscan friar came back to Vienna's Minoritenkirche and addressed the people with the ancient greeting of St. Francis: Pax et Bonum. The friars had been absent since 1620 as a result of the reformation.

Today they have returned to Vienna again after the Red armies have left and they have taken up residence at the ancient monastery connected with the church of St. Francis of the Holy Cross. The first resident that came to Vienna in 1224—the very year St. Francis received the stigmata. A small church was built and was from the beginning called the Minoritenkirche—church of the Minorites, as members of the Order of Friars Minor (Franciscans) were called. By 1251 the church was enlarged and rededicated in honor of St. Francis and the Holy Cross. In 1559 the friars were obliged to vacate the church and the monastery; both were taken over by the protestant revolutionaries. Today they are back again. So the wheel of history turns.

Father Hennepin and Minnesota Heritage

Msgr. James M. Reardon recounts the Catholic history of Minnesota in "The Catholic Bulletin," St. Paul diocesan paper, as the state celebrates its centennial year of statehood. One of the earliest missionaries was the Franciscan Recollect Louis Hennepin. Msgr. Reardon has this to say:

About 1678 "Fr. Louis Hennepin, a Franciscan Recollect and a native of Ath in Belgium, accompanied the famous La

Salle from Kingston, Ontario, over the Great Lakes and along the Illinois river to the present Peoria, where he established Fort Crevecoeur.

"La Salle returned to the east after authorizing Fr. Hennepin and two companions, Anthony Augelle and Michel Accault, to push westward.

"On reaching the Mississippi they turned the prow of their canoe northward. At Lake Pepin they were taken prisoners by a band of Sioux Indians whom they were forced to accompany by way of the Territory of the future, to their village in the neighborhood of Mille Lacs.

During his captivity Fr. Hennepin accompanied a group of these Indians down the St. Francis (now, the Rush) river to Anoka and paddled along the Mississippi to the Falls of St. Anthony which he discovered on July 4, 1680, and named in honor of his patron saint, La Salle. On his return upstream to Mille Lacs.

"His object was to convert the Indians and civilize them. He had been robbed of his chalice and vestments and could not say Mass; but it is on record that he baptized a dying Indian girl, whom he named Autonoinette, and thus gave Minnesota its first saint.

"Fr. Hennepin was the first priest to announce the gospel in the land of the Dakotas.

"He left to posterity a history of his travels and adventures in the New World under the title of "Description of Louisiana," published in 1683, and a sequel "New Discovery."

...s and Customs of All Faiths, Rev.
Edward V. Harper, Fleet, \$4.95.

This book is written by an Anglican
...gyman and our chief interest was the
...tment accorded Catholic feast days
... customs. The author goes through the
...ndar day by day and gives an honest
... fair account of the Catholic view. The
... also contains writeups on the im-
...tant practices and celebrations of non-
...olics and Jews. This book will cer-
...ly help dispell misunderstanding which
...an leads to bigotry.

COMMON FUND

(Continued from page 99)

order of the day. Or (what is even
more practical) one can procure co-
pies of the Boston seminar text for
either formal or informal discussion
in one's own baliwick. The brochure
can be had by applying to: Third Or-
der of St. Francis, 2543 E. 23 St.,
Cleveland 15, Ohio—enclosing 20
ing and mailing. The text, it can be
safely promised, is highly suggestive—
cents in coin or postage to cover print-
in the better sense of the word.

SAINT FRANCIS IN HEAVEN

by MARION A. HABIG, O.F.M.

...mn for Nations on October 4)
Copy citizens of Heav'n
...other welcome to their throng;
...d the rosary of saints
...lower rare now joins with song.

Francis, pattern of the poor,
...h in charity and grace,
... attained the home of bliss,
...h the saints he takes his place.

Beautiful the harvest won,
...ere he planted the good seed;
...d, his watching and his pray'r
...ed the harm of Satan's weed.

Subdued the body's whims
...olly to the spirit's law;
...or over world and sin,
... soul he freed from ev'ry flaw.

His word and deed he led
... way to live aright on earth;
... the ages since he lived
...re perceived his doctrine's worth.

In the field of poverty
Friars Minor he did plant;
Taught them how to love his spouse,
A teacher wise and vigilant.

To the treasures of the Lord
He attracts a host of souls;
In the company of saints
His safe guidance them enrolls.

By his life and miracles,
By his counsel's leading light,
In the darkness he shines forth
A lamp to nations, burning bright.

In the palace of the King,
For thy child a place prepare!
Father Francis, help me gain
Life eternal as God's heir!

In this dark and dreary world,
May thy star to God us take;
May the God of grace and love
Sharers of thy bliss us make!

—From the Latin "In Caelesti
Collegio",

Sponsoring members are those who sponsor one or more prospective converts by contributing 50 cents a month to cover the cost of mailing pamphlets, catechisms, instructions or other Catholic information, and the necessary correspondence to each prospective convert sponsored.

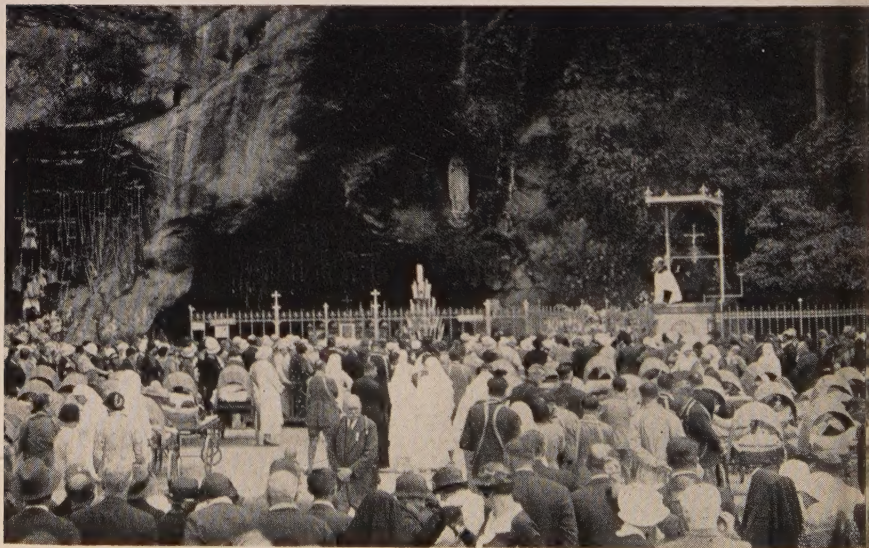
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MARCH

Friday of Lent.
John Joseph C. 1 Or.
Collette V. 2 Or.
Mystery of the Way of the Cross.
(Feb. 21.)
Catherine of Bologna V. 2 Or.
Salvador C. 1 Or.—(Conv. April 4.)
Thirteen Tuesdays in hon. of St.
Anthony begin.
Joseph. G.A. and P.I.
Benvenute B.C. 1 Or.
Annunciation. G.A. and P.I.
Didacus Joseph C. 1 Or.
John of Capistrano C. 1 Or.
Second Sunday of Passiontide and eve-
ning of Holy Week.
Peter Regalado C. 1 Or. (T.O.R.
13.)

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